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the sublimest aspects of nature has never found and can hardly find purer or loftier utterance. But until the appearance of the book now on our table, we had never thought of the special capacities of the Forest Hymn for artistical treatment. Yet no one can read it with this reference without being strongly impressed by the number and variety of external scenes and objects either directly described, cursorily named, or employed as metaphors, so that there are few of the single lines which would not be richly suggestive to an artist of genius. This book is a master-work in its kind. It consists of thirty-two leaves, each leaf containing a small portion of the poem — sometimes a few words, sometimes four or five lines — with an engraving on some theme derived from that portion. The engravings, of course, are principally of trees and forest scenery, each exquisitely true to nature, and each widely dissimilar from every other. In conception and execution these pictures merit superlative praise. The book can hardly be surpassed in beauty. All its details indicate the most delicate taste, and they are all in perfect harmony with the tone and character of the poem they illustrate.

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12. — *Hours with the Mystics. A Contribution to the History of Religious Opinion.* By ROBERT ALFRED VAUGHAN, B. A. Second Edition, revised and augmented by the Author. London: John W. Parker and Son. 1860. 2 vols. 16mo. pp. 329, 339.

THIS work is cast in a series of imaginary dialogues between three friends, interspersed with essays supposed to be read at their successive meetings. It covers the entire ground from the early Oriental Mysticism and the Neo-Platonism of the Alexandrian school to the pantheistic Mysticism of our own day. The historical notices are full and elaborate; the discussions impartial and appreciative. The germ of mysticism is traced in the introspective tendency of religious feeling in the purest and best minds. This tendency is followed in its divergent routes, as on the one hand the mystic absorbs into his soul the light and love that flow from Divine revelation, or on the other subordinates all teachings from without to his own fancied intuitions, and rejoices in a self-kindled fire. The former type nourishes spirits for heaven, and often for walks of patient, faithful, self-denying, loving duty on earth; while the latter runs into asceticism, lapses into Antinomianism, or becomes bewildered in the self-intoxication of Pantheism. Beneath all forms of mysticism our author recognizes the fundamental truth of the direct revelation of God to the soul of man, the immanence of the Divine spirit in the human spirit, the dependence of the religious life on

direct personal communion with Him from whom it flows and to whom it tends. The work is precious, not alone as a contribution to religious history, but still more as a treasury of calm, liberal, and devout thought on the highest subjects of speculation and reflection.

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13. — *Education: Intellectual, Moral, and Physical.* By HERBERT SPENCER, Author of "Social Statics," "The Principles of Psychology," and "Essays, Scientific, Political, and Speculative." New York: D. Appleton & Co. 1861. 12mo. pp. 283.

THE idea which is evolved in this treatise is, that "complete living," being the ultimate object of life, must be the prime aim of education. Science is therefore the great desideratum. The mistakes in life are at first the results of ignorance; repeated, they grow into vicious habits, and deepen into vicious principles. Knowledge should therefore precede the formation of habits. In the prevalent systems of education, merely formal, technical, and instrumental branches of instruction hold the first place, — words ill understood instead of truths and laws. Accurate science is reserved till practical errors of all kinds have taken too deep root in the character to be eradicated thence when they are rejected by the understanding. In a healthful system, teaching by rote should be superseded by the direct presentation of truth. Instead of the provisional discipline of arbitrary rewards and punishments, which, as the child soon learns, has no intrinsic or permanent validity, the inherent tendencies and inevitable consequences of actions should be made obvious, and forced upon the consciousness in the very earliest stages of moral agency. In physical education our author regards excessive restraint and ascetic maxims as the chief sources of evil and danger. The natural appetite, denied its legitimate cravings, and held in check by some strict system of dietetics, seizes with eagerness on its occasional holiday indulgences, and lapses into a coarse animalism; whereas, left to itself, it would be its own moderator, and, never underfed, would not covet special occasions for excess and gluttony. We have no space to discuss this theory. It certainly is plausible, and, doubtless, as opposed to the corresponding error, has a germ of truth. The entire volume claims diligent study, and is replete with suggestions that intimately concern all parents and educators. The author is one of the great thinkers of the age; and, while we are not prepared at all points to accept his philosophy, we rejoice that his several works are to be given to the American public.